

the Kámellilo-Kápehekendi Doróbo (Oliak) of Kenya Colony.

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The Sanyo and Ariangula have been in subjection to the Gala, and speak dialects of Gala; the Bimi hunt for the Somali. They call themselves Watta or Watwa (the Gala call the Sanyo, Wanya, pl. Watwa), which is also the name of a hunting people in Abyssinia who speak Gala but have also a language of their own.¹ They count themselves as the original inhabitants of Abyssinia. The Abyssinian Watta, the Sanyo, Bimi, Ariangula, Midgan of Somali, together with the Dume N.W. of Lake Stephanie, and the Wapere of Kilimanjaro, are claimed by R. Bianatti² to be connected with the Doróbo. And it is not impossible to identify the people called UADAY in the "Inscription of Una" (Vith dynasty, King Pepi I) with these modern Watta, of which the stem is possibly wa-, and the v a plural suffix. If we may accept this identification, the traditional antiquity of the hunting tribes is confirmed.

The old men give the following account of their past history:—

Ka-ki-menyé	uli-tok	korosé-chu	olekinyé-tukul,	kimi
We-dwah	here	country-these	of old always,	there-were
Meek	komas-i	kwanni	ak	Ipkwapek
the-Nandi	side-this	open-country-this	and	the-Uasin-Gishu-Másae
side-that				
oleket.	Olekinyé	kimi	Kápehekén	ulin-po
the-plain.	Of old	there-were	the-Sirikwa	them-of (-at) country-these
				all
ulin-bori	po	Soiin ³	ko-pet-yo	kny.
there-down	of	Soiin	they-are-but	long-ago.
			Not-we-know	thing-other.

["We have always lived in this country; the Nandi were on one side, in the open country, the Uasin-Gishu Másae on the other side in the plain. Of old, the 'Sirikwa' lived in the plain of Soiin below. We do not know anything else."] 193

At the present day the Kámellilo-Kápehekendi Doróbo do not seem to be very numerous or very flourishing. A number have left the depths of the forest and live on the edge (*saungutet op semat*). They assign as their reason for leaving the forest, the hardships consequent upon an epidemic of disease (*korosita*, N.), which was probably small-pox: the elders of the Kápelach age say this happened when they were warriors, i.e. somewhere about 1865, when the Másae suffered heavily from this disease. When we visited Doróbo huts in the forest, we were told that there were very few huts in that part of the forest. I suspect the Doróbo like to make it seem that few live in the forest. 101

¹ E. Cerulli, "The Folk-literature of the Gala of Southern Abyssinia" (*Harvard African Studies*, III) p. 209; Mamaja, "I mei trenta cinque anni di missione nell' alta Etiopia."

² *Bull. Soc. Geogr. Ital.*, Roma, s. 4, vol. vi, p. 175.

³ Soiin was one of the Nandi *omotinnek*, or "counties," which was cut off after the Nandi Punitive Expedition of 1905. It included the Doróbo country, and also the plain at the foot of the Nandi escarpment from Nuharoni to Kiboa, which latter area the Nandi still refer to as Soiin.

the Khamuli-Kipcheykandi Dialect (Oshiki) of Kongo Colony.

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Hold		haring (haringet); pl., haringen (haringinik) (N.).	192
Hollow		karuo (karuot); pl., karuai (karuik) (D.).	197
Honey		kunio (kuniat) (N.).	
Honey and water		logoma (logomak) (D.).	
Honeycomb		kipirici (kipiricinyet); pl., kipiricina (kipiricinik) (D.).	
Honey-wine		kipikoti (kipikotinik) (N.).	
Hoof		siya (siyet); pl., sioi (siik) (N.).	
Horn		lino (linet); pl., linoi (linik) (D.).	
House		kuchona (kuchonet); pl., kuchona (kuchoninik) (D.).	
Hanger		iche (ichet) (D.).	
Hunt		saga (sagata); pl., sagana (saganak). Ko. kip-saga-ia, hunter.	
Hunter		kipikotio (kipikotiet); pl., kipikot (kipikotinik) (N.).	
Husband		manolgotio (manolgotiet); pl., manolgot (manolgotinik) (N.).	
Hyena		kimaruk (kimaruket); pl., kimaruk (kimarukinik) (D.).	
Idle person		chito no nyao.	
Illness		korot (korotet); pl., koroina (koroinik) (N.).	
Alcohol		mo (moet); pl., moi (moik) (N.).	
Boil		undir (undiriet); pl., undir (undirik) (N.).	[14] •
Cold		lolo (loliot).	
Droopy		mpura (mpurata) (N.).	
Rheumatism		olhai (olhait) (M.).	
Sore throat		kipkawamok (kipkawamookin).	
Insect		kut (kutinik); pl., kuta (kutinik) (N.).	
Iron		karia (karnet); pl., karin (karik) (N.).	
Jackal		leluo (leluot); pl., lelu (leluik) (N.).	
Jar		soyo (soyet); pl., soya (soyinik) (N.).	
Jaw		nasiringoiya (nasiringoiyat); pl., nasiringo (nasiringoinik) (D.).	
Kidney		soromya (soromyet); pl., soromoi (soromik) (N.).	
Knee		kutuig (kutuigio); pl., kutuigwa (kutuigwek) (N.).	
Knife		chambolua (chamboluet); pl., chambola (chambolainik) (N.).	
Language		lokniyo (lokniyot); pl., lokniya (lokniyuk) (N.).	
Leaf		sogo (sogot); pl., sog (sogik) (N.).	
Left		katam (N.).	
Leg		kel (kelio); pl., kelien (keliek) (N.).	
Half of		ai (aita) ~ pl., oina (oinik) (N.).	
Fore		narobrola (narobrolait); pl., narobrola's (narobrolainik) (N.).	
Hind		chât (châtiet); pl., châtin (châtinik) (N.).	
Shin		korok (korokta); pl., korokwa (korokwek) (N.).	
		(D.).	

/234 cont./

X.

Illnesses.

757 For illnesses the Wandorobo use the same medicines as the Masai
 191 and also prepare them in corresponding fashion. Those medicaments
 276 that the latter take mixed with milk or blood, the former mix only
 191 with water or game bouillon. The Wandorobo are also familiar with
 the nerve-stimulating agents taken so much by the Masai warriors,
 but they do not use them in such extensive measure and never in such
 quantities that fits of rage appear among them. Their designations
 for the principal illnesses are the following: Headache = sogog agema =
 sick head; toothache = ligā agema = sick tooth; cough, ohotu or ahotu;
 chest pain, lib agema = sick chest; stomach-ache = wala agema =
 sick stomach; diarrhea, wala katidji, constipation, wala giachuungue;
 dysentery allegedly is not supposed to occur. Smallpox, ol maschuggu
 or ajog; chickenpox, simireg. Gonorrheas, damōg; lues, en ebitiro.
 Elephantiasis, as well as E. scroti, is said not to occur. Fever,
kalegomo; bilious fever, ol odoā. Taeniae, pinibēg; ascarids,
 752 menana. Injured blood vessels are ligated, bone fractures splinted.
 On burns one puts the soft, plushlike covering of the roots of the ol
 826 dungui bush. Excess fingers and toes are not amputated; they are not
 732 regarded as particularly unsightly.

755 If the well-known medicaments do not help, the patient turns to
 the ol golatiki, from whose magic medicine he expects a cure. The
 759 surgeon is called asik-asa among the Wandorobo, the midwife gascha-
hatta-hawa-kernt.